

Theology
Book 2.
Mr. BENJAMIN HOADLY.

AGAINST

The Right Reverend Father in GOD
BENJAMIN Lord Bishop of BANGOR:

O R,

An humble Reply to his Lordship's Answer to the Reverend Dr. SNAPE's Letter, occasion'd by that Great Prelate's Sermon, Preach'd before the KING at St. James's, March 31st, 1717.

I am sensible, that your Lordship's Reputation and Authority are so great, that, of themselves, they are thought, by many sufficient to fix the Stamp of Truth upon what bears a Name so much honour'd and respected: But your Lordship knows full well, that when a Veneration for Persons prevails more than the LOVE of Truth, as Truth; then, even Truth itself becomes vile, and loses its Beauty and Grace before Men, as well as forfeits its Title to the Rewards of GOD. Considerations humbly offer'd to the Bishop of EXETER.

L O N D O N:

Printed for THO. WARNER at the Black
Boy in Pater-noster-row, 1717.

THE BENJAMIN HOOVER

AGAINST

THE UNITED STATES OF AMERICA

IN THE

COURT OF THE DISTRICT OF COLUMBIA

IN THE

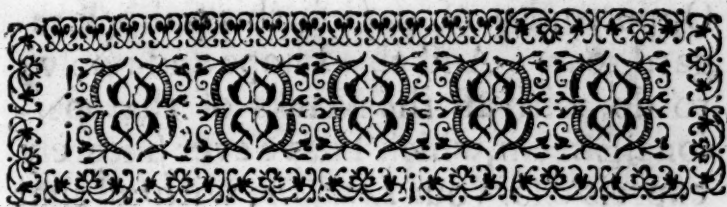
CRIMINAL DIVISION

IN THE

PROSECUTION



1/18



Mr. BENJAMIN HOADLY

AGAINST

The Right Reverend Father in GOD the
Lord Bishop of BANOR :

O R,

An humble Reply to his Lordship's Answer
to the Reverend Dr. *SNAPPE*'s Letter, oc-
casion'd by that Great Prelate's Sermon,
Preach'd before the KING at St. *James's*,
March, 31st, 1717.

MY LORD,

' **S**INCE your Lordship has done
' Dr. *Snape* the Honour to write an
' Answer with your own Hand, to the *Con-*
' siderations he presum'd to offer to you ;

A 2

¶

' I find my self under an Obligation, on
 ' many Accounts, to lay hold on the first
 ' Opportunity of paying this publick re-
 ' gard to it. And this I hope and resolve
 ' to do, with all the Marks of that per-
 ' sonal Esteem, which I have ever sincerely
 ' express'd for your *Lordship*; with all that
 ' Veneration which I will ever main-
 ' tain for your *Episcopal Character*, and
 ' with all that *seriousness* which so im-
 ' portant a Subject requires: Being tho-
 ' roughly perswaded within my self, that
 ' nothing can justify me in returning any
 ' Thing unsuitable to that High and Ho-
 ' ly *Station*, in which the Providence of
 ' GOD hath placed your *Lordship*; or,
 ' in handling a Cause, in which the Ho-
 ' nour of *Religion*, and the *Rights and Pre-*
 ' rogatives of the *Church and Crown*, are ac-
 ' knowledg'd on all Hands to be so nearly
 ' concern'd, after a ludicrous and sport-
 ' ing manner. And the Method in which
 ' I propose to do it, I will now lay before
 ' your *Lordship* and the *Reader*; that it
 ' may be the better seen, whether I omit
 ' any Thing material towards the doing
 ' all Justice to your *Lordship*, or refuse to
 ' pay a due Regard to any Thing of Im-
 ' portance to the Cause in Hand.



‘ I. I beg leave to give my *Reasons* for
 ‘ the Doctor’s having troubled your
 ‘ *Lordship* in so publick a manner,

‘ II. I am oblig’d by the Laws of Com-
 ‘ mon Justice to review all those *Passages*.
 ‘ in which your *Lordship* complains,
 ‘ that he has been guilty of misrepresent-
 ‘ ing your Sense, or of something worse.

‘ III. I design to consider again those
 ‘ *Points*, which your *Lordship* hath en-
 ‘ deavour’d to defend against the Ar-
 ‘ guments, which he presum’d to urge
 ‘ against them.

‘ IV. I find my self oblig’d to make
 ‘ an Apology for the *Concern* he has shewn,
 ‘ with respect to the Subject now before
 ‘ us: And to speak of the singular Im-
 ‘ portance of it to the present happy E-
 ‘ stablishment.

‘ I. I beg leave to give my *Reasons*
 ‘ for the Doctor’s having troubled your
 ‘ *Lordship* in so publick a manner: And
 ‘ these are, the *Importance* of the Matter,
 ‘ the *Authority* of your *Lordship*, and the
 ‘ *Triumphs* of others. 1. The Impor-
 ‘ tance of the Matter, and this not only
 ‘ to

' to your *Lordship* or *Himself*, but to the
 ' whole Nation of your Fellow Subjects,
 ' who are all equally concern'd in the
 ' Debates. This *your Lordship* speaks of
 ' in the first Page of your *Answer*, and is
 ' free to acknowledge when you say, *That*
you esteem it his Duty both to Judge for
himself, and to Publish what he judges
necessary for the Vindication of the Ho-
nour of GOD, and of Religion. He needed
not your Example to justify it. The IM-
 PORTANCE of the Matter, and the Com-
 mon Right of *Mankind* are a much better
Justification. ' And therefore since Dr.
 ' *Snape's* Conscience is as fully perswaded
 ' of the Truth of what he has main-
 ' tain'd, as your *Lordship's* could possibly
 ' be of, what you were pleas'd to Publish
 ' to the World ; it is but a Natural Con-
 ' sequence of this Persuasion, that he
 ' should represent to the World such *A-*
 ' *nima* *adversions* relating to this Cause, as
 ' appear'd to him of great Moment ; un-
 ' less there were other more prevailing
 ' Reasons to make it unnecessary or im-
 ' proper. But,

' 2. Your *Lordship's* great Reputation,
 ' and that wide Influence which the Au-
 ' thority of such a *Name* carries with it,
 ' was so far from being an Argument
 ' against

' against this (which yet is the chief Sub-
 ' ject of some Men's Severity) that it
 ' could not but help to determine him, to
 ' it. There is but little Danger and lit-
 ' le Reason to appear, when Men whose
 ' Influence is very narrow, and whose
 ' Names carry but little Impression along
 ' with them, assert and maintain any
 ' Doctrines of Importance, which stand
 ' in need of any Authority to support
 ' them, and make them spread: But
 ' when a Person, whose Character is great
 ' and powerful, publickly asserts the same,
 ' the more Veneration there is paid to
 ' his *Authority*, the more Necessity is
 ' there in proportion, publickly to exa-
 ' mine the *Arguments*; and try the *Foun-*
 ' *dations* upon which his Assertions are
 ' built: And *the Doctor may* appeal to
 ' those Persons who are now most offend-
 ' ed on this Head, whether upon *Suppo-*
 ' *sition*, that your Lordship had maintain-
 ' ed the contrary Doctrines to those
 ' which you have espous'd, they would
 ' not be free to allow, that the likelihood
 ' of many *Readers* being carried into such
 ' Errors by the *Magick of a great Name*,
 ' was a powerful *Reason* why something
 ' should be offer'd to prevent this, in as
 ' publick a manner as possible: Nor can
 ' I think it a *Sign* of the least disrespect,
 ' but

' but rather the contrary, that having
 ' pass'd over so many, who have from
 ' Time to Time maintain'd the same *Do-*
 ' *ctrines*, the Doctor was induced on this
 ' Account, to Address your Lordship in
 ' so publick a manner: Nor indeed was
 ' it without Reason that he thus judged.
 ' For,

' 3. The Boasts and Triumphs of o-
 ' thers confirm'd him in this Judgment,
 ' and still added to the Necessity of his
 ' answering publickly to such Defiances
 ' as were made on this Occasion. When
 ' your Lordship's Sermon *before the King*
 ' *at the Royal Chapel at St. James's* appear-
 ' ed in Print, it was the general Dis-
 ' course of many, that now there was
 ' no further need of Set Forms of Prayer,
 ' or any shew of Fervency in repeating
 ' the Collects and Liturgy appointed by
 ' the Church to excite others to the like
 ' Ardor, in our devout Addresses to GOD;
 ' No Occasion for any Ecclesiastical Go-
 ' vernment, or Spiritual Teachers or Pa-
 ' stors; but that every one was at Liber-
 ' ty to Form a Judgment concerning the
 ' true Meaning and Explanation of the sa-
 ' cred Writers, without having Recourse
 ' to the Instructions of such Interpreters
 ' of the reveal'd Will of GOD, who were
 ' made

made *Overseers over them*, by vertue of the Holy Spirit and the Imposition of Hands. Such Insinuations as these, my Lord, said to spread themselves from the Mouth of a Christian Bishop, one that was seated on high for the support and good Guidance of inferior Members of the Church, and the Defence of that exalted Authority possess'd by the Apostles themselves, and thence delegated to their Successors, could not but make the Doctor exert some *Heat and Flame*; more especially, when he thought he had Reason to think you *calm and undisturb'd* at the Attempts which were then reported to be on Foot, for putting the *Dissenters* upon the same Bottom, as to the Possession of Places of *Trust, &c.* with the Members of the Establish'd Church, who were solely entituled thereunto, as their Birth-Right, by several Acts of Parliament.

‘ As for the *hard and severe Appellations*,
 ‘ his *inward Conviction and private Relief*
 ‘ *may have suggested to him, which you can hard*
 ‘ *ly think worse than the outward Expressions*;
 ‘ you say he has been pleas'd to Honour
 ‘ you in this Performance, and the manner
 ‘ in which the Doctor has represented the
 ‘ Ground of differing with your Lord-
 B : ship

' ship to the World ; he is, *I am persua-*
 ' ded, very sensible, that in the Haste or
 ' Heat of Writing, some *Words* or *Ex-*
 ' *pressions* may escape, which had better
 ' not have been used : And as he never
 ' was unwilling to make favourable Al-
 ' lowances to others : So he shall ever
 ' acknowledge that he stands in need of
 ' them himself. And therefore, if he
 ' has failed in the least Degree, in perso-
 ' nal Regard to your Lordship, or in the
 ' Respect due from an Inferior to a Supe-
 ' rior : *I dare be sure*, it was contrary
 ' to his Design and Resolution : But if
 ' in the handling so weighty a *Subject*, or
 ' in his Zeal to shew its Importance to
 ' the whole Nation, in its present Condi-
 ' tion, the Argument it self presses hard,
 ' He is not to be blamed for that ; nor is
 ' this to be attributed to the want of Re-
 ' spect and Civility, but to the appearing
 ' Cogency of Truth and Reason. This
 ' Satisfaction indeed he must have upon
 ' the Review, that he does not find your
 ' Lordship can Charge him with any Ex-
 ' pression, inconsistent with a very great
 ' Respect to your Character and Stati-
 ' on ; and that on the other Hand, he
 ' perceives those who have been pleased
 ' to speak most freely of his *Impudence*,
 ' and I know not what, have not been
 able

‘ able to point out any thing of that Na-
 ‘ ture ; but either the bare Addressing to
 ‘ your Lordship, now accounted for ; or,
 ‘ the pressing an Argument farther than
 ‘ they could have wished : This it seems
 ‘ is the highest pitch of Boldness. But I
 ‘ will not detain your Lordship any long-
 ‘ er on this Head.

‘ 2. I am now oblig’d by the Laws of
 ‘ Common Justice, to review all those
 ‘ Passages, wherein your Lordship com-
 ‘ plains *Doctor Snape* has been guilty of
 ‘ misrepresenting your Sense, or of some-
 ‘ thing worse, and these I shall produce
 ‘ in the Order which I meet with them
 ‘ in your Lordship’s Answer.

1. In the Letter which he has pre-
 sum’d to write to your Lordship, he has
 these Words : *At best it must be said, That*
your Lordship appears very unfavourable to
any Thing that is External in the Service of
GOD. To make Amends for which, one
might at least have expected to meet with a
more abundant Zeal, and more ordinary Con-
cern for that part of Religion, which is seat-
ed in the Heart : But when instead of that,
we find you striking at the very Root of all
Goodness, depreciating the solemn Duty of
Prayer, by separating Devotion from it. How

shocking is the Disappointment? What my Lord! is Piety become so predominant in the Age, that the Exorbitant Growth of it must be check'd? And is to be check'd by such Hands? Does the Fever of Devotion rage so fiercely, as to stand in need of no cooling Prescription. Of this your Lordship is pleas'd only to take Notice of the first Part, and alledge, That the first Charge is (p. 9.) ' That the Doctor finds you ' striking at the very Root of all Good- ' ness, depreciating the solemn Duty of ' Prayer, by separating Devotion from ' it, which is the Life and Soul of it, &c. without any manner of Answer to the Interrogatories put to your Lordship, which by your Silence seem very difficult to be replied to; and are pass'd over without any other Remark, than that this is a very HEAVY CHARGE upon One, who knows that his Design was to strike at the Root of Superstitious Folly, and to establish Prayer instead of it. Now, my Lord as your Lordship has given Allowance to Persons of an Inferior Rank, nay, to the meanest Man breathing, to search into the Meaning of the Holy Scriptures, pen'd by the Direction and sacred Influence of the Spirit of God; and thereupon to make his Comments and Observations; so it is humbly pre-

presumed, that you cannot in Justice take it amiss, if he takes the Liberty of forming his Judgment, as he thinks consistent with the meaning of your Writings, which your Lordship will grant, howsoever plausible and agreeable to some Men's Opinions, that count all the Ceremonies of the Church establish'd, the Products of *Superstitious Folly*. Far be it from me to think, that the Doctor could imagine your Lordship could have the least this Eye this way, tho' the eagerness of the Dissenters to buy up your Sermon, which carries the Eleventh Edition in the Frontice-piece of it; and the many Complements that have been made you on this Occasion from their Favourite Writers, makes it more than Probable, they might suppose some other Church struck at therein, than the Church of *Rome*, which is not the only one that has *any Thing External* in the Service of God. and which the Doctor very judiciously observes, by saying Pa. 33. that in the ' whole Compass of your Lordship's Sermon, there is not the least Glance that ' seems to be aim'd at Popery in particular, which considering the Subject, one ' would think could not well have been ' avoided." You have put upon the same Bottom with that Establish'd in this
 Realm

' Realm by Acts of Parliament, by
 ' dealing your Favours with a very equal
 ' and undistinguishing Hand to all
 ' Churches and all Religions" This puts
 me in mind of the great Esteem the Au-
 thor of the *Flying Post*, who is a known
 Cameronian, or *Scotch* Field Conventicler,
 (a Religion, it is presumed, not unheard
 of by your Lordship) who after having
 highly extoll'd your Lordship's Sermon,
 for the *Christian Liberty* (as your Lord-
 ship stileth it) it gives People, of what-
 soever Degree or Persuasion, to inter-
 pret the Holy Scriptures; and highly
 approv'd it, by running down the Senti-
 ments of the Doctor and the Convoca-
 tion thereupon, very affectionately pre-
 pares the Publick for the Reception of
 your Answer to Dr. *Snape's* Letter, by
 saying in his Paper of *Tuesday May 28th*,
 which was his Majesty's Birth-Day, and
 the Day of its Publication; that, ' the
 ' Lord Bishop of *Bangor's* Answer (the
 ' first Time any Cameronian own'd a Bishop to
 ' be a Lord) to Dr. *Snape*, is now publish'd,
 ' and there is such vast Demands for it,
 ' that the Third Edition (he might have
 ' averr'd the Seventh, since so many Editions
 ' were work'd off before the Publication of any
 ' one) is already in Print, tho' the same
 ' has not been advertis'd." Nor indeed
 any

any Advertifement at all, ſince the World was appriz'd on all Hands by its Advocates, that this unanswerable Performance was in the Preſs, and great Numbers had been beſpoke to be diſpers'd thro' all the Parts of *Great Britain* and *Ireland*. What Entertainment it will meet with from Perſons of unprejudic'd Characters, or what Benefit will accrue to the Readers thereof, I ſhall not take upon me to determine; but this I may have Liberty to affirm, that your Lordſhip's Two Bookſellers will be much the better for the Sale of them; and that whatſoever Thanks your Lordſhip, ſhall be found to go without; you may reſt aſſur'd of the utmoſt Acknowledgments of Meſſieurs *Knapton* and *Child*, who will own the Preſent of your Lordſhip's two celebrated Pamphlets, to be a more valuable Gift than that of a Hundred Pounds Bank-Bill to each. The laſt of which has very deſervedly rais'd your Reputation to a higher Degree than could have been expected, ſince it chang'd the wonted Cry of the laſt Rejoicing Night, which us'd to be *King George for ever, and the Duke of Marlborough*, into that of *His Maſteſty and the Biſhop of Bangor*. A Civility which a Perſon of your known Modeſty and Self-denial will in no wiſe thank their *Mobilityſhip* for, ſince by how

much

much the more they are transported in your Lordship's Praise, by so much the less they set a Value upon that great General, whose, and his most steadfast Admirers Recommendations for their hearty espousing the Cause of the Protestant Succession, and the Liberties of the People, you cannot be said to owe nothing of the great Preferments you stand possess'd of.

But to return to the Merits of your Lordship's Answer to the Doctor's *great Civilities* in misinterpreting your Meaning, and saying your Lordship may be *calm* and *undisturb'd* in repeating the Lord's Prayer; but he hopes there are those that do it with Warmth and a lively Emotion of Spirit; after your Lordship's Explanation of the several Texts quoted by him for Praying *earnestly* and *fervently*, in Opposition to those two Terms, *calm* and *undisturb'd*, which he cannot think to come up to our Saviour's Injunctions for performing that Holy Duty; and which, though they may not signify *cold* and *lifeless*, may well enough be said to fall infinitely short of that Warmth and Zeal, that ought to fill and possess the Soul of every Christian in the Exercise of his Devotions: Might not your Ldp's. Respondent have reasonably expected you to have shewn
some

some *Directions from other Texts in Justification* of your Notion of Prayer, being a *calm and undisturb'd Address to God*, and to have made a Reply to his Challenge of producing Scriptural Proofs, of our Saviour's using any Expression of the like Tendency; or instanc'd in any one Passage *where he attempted to moderate or assuage the Fervour of inward Devotion, by warning his Disciples against making their Requests to the Father, with too much Vehemence?* This my Lord had been a Work of great Importance to the Cause wherein you are unbark'd, and wherein you are intent upon persuading People to stand by the literal Signification of the Precepts contain'd in Holy Writ, without any variation from their genuine Sense, neither would it have been unworthy of your Lordship's Inquiry, had you your self (which you very merrily turn upon the Doctor in this very serious Dispute) look'd over Quotations *to have been cited by you for that Purpose. Every Verse, if you had so pleas'd from Genesis to the Revelations.*

Give me leave, now, my good Lord, after mentioning the Difference between your Lordship and Doctor *Snape*, about Prayer, to pass by your Disagreement with each other, about your second Particular of the *Love of God*, which if rightly put in Practice would make us all have a View, to the *Love of our Neighbour*, without any

Retrospect to Strife or Contention, and come to the Third; in the Handling of which, the *Doctor*, charges you, after other Mistakes, in explaining the *Nature of Christ's Kingdom*, with giving up the Rights of the Church; and setting aside the Strength of your word *Absolute*, under the Covert of which you seem to entrench your self in your Attacks against Ecclesiastical Governors, whereof your Lordship has the Honour to be one, with doing the same by the Prerogatives of the Crown, when you aver Page 14 of your Sermon, alledge that, *If any Man upon Earth, have a Right, to add to the Sanctions of his Laws: that is, to increase the Number, or alter the Nature of the REWARDS and PUNISHMENTS of his Subjects in matters of Conscience or Salvation: they are so far Kings in his Stead; and Reign in their own Kingdom, and not in his.* To this the Doctor answers, as every good Subject of King George should and ought. ‘ A very
‘ daring Assertion indeed! *If any Man*
‘ (Men) upon Earth have such a Right,
‘ &c. that is to say, if any King, Parlia-
‘ ment, State, or Potentate or any Earthly
‘ Power whatsoever, shall encourage Re-
‘ ligion by any Temporal Rewards, or
‘ discourage it by any Temporal Penalties
‘ they are so far Kings themselves, that
‘ they dethrone Christ from his Spiritual
‘ Kingdom.” After which he tells your
Lordship

Lordship, ' That this bears very hard on
 ' the Acts for preventing Occasional Con-
 ' formity, and Schism and Strikes at all the
 ' incapacitating Laws in Force, not only
 ' against *Protestant Dissenters*, but *Papists*
 ' too; the very Acts that secure the *Pro-*
 ' *testant* Succession, and have made it im-
 ' practicable for any *Papist* to ascend the
 ' Throne, purely for the Sake of their Re-
 ' ligion: Nay the very Act of Settlement
 ' by Vertue of which his present Majesty
 ' possesses the Crown, would stand upon
 ' no better a Foot, wherein it is provided,
 ' That *whosoever shall hereafter come to the*
 ' *Possession of this Crown, shall join in Com-*
 ' *munion with the Church of England as by*
 ' *Law Establish'd.*" And then the Do-
 ' ctor puts the Question, to your Lordship,
 ' whether ' you will deny that a Crown is
 ' a Temporal Reward?" and asks whether
 ' you will say, ' That the Loss and Forfeiture
 ' of a Crown, is not a Temporal Penalty?
 ' Can you pretend, that being of this or
 ' that, Perswasion is not a matter of Con-
 ' science and Salvation? And is it not no-
 ' torious, that the most solemn Laws of
 ' this Realm, have made the Enjoyment
 ' or Loss of a Crown, the Reward or Pe-
 ' nalty of the one, or the other Religion?
 ' What remains then? Why either your
 ' Lordship must say, as hitherto you do,
 ' that they had no Right to annex such
 ' Temporal Sanctions to Religious Con-

cerns (which if you will venture to speak out, I must leave you to the Animadversion of the higher Powers) or you will be under a Necessity of retracting that rash and dogmatical Assertion, deliver'd in such crude and general Terms. In the mean Time (*pursues he*) let me ask your Lordship, would it not have become so zealous an Advocate for the Revolution, who has formerly declared, that he *loved the very Ground on which it stood*, to have put in one Word of Exception in Favour of it? Was it fit for One highly favoured by his Majesty King George, to preach such Doctrines in his Presence, as, in its Consequences, tend to the weakning the Royal Title? Might it not have been expected from so *true a Protestant*, whatever Indulgence he had shewn to others, to have found out some Distinction, to fetch in *Papists*, at least within the Reach of *Negative Discouragements*?

To this your Lordship replies, (with what Conviction let others Judge) Page 34 of your Answer. *The Passage you are here disturb'd at, about the Altering or Adding to the Sanctions of Christ's Law, is no more than this Syllogism. The affixing the proper Rewards and Punishments to the Behaviour of Christians, as Christians is an Act of Christ's Regal Power, whoever alter the Nature of these, or add to them, do truly themselves affix Rewards*

wards and Punishments : therefore they are so far KINGS themselves, that according to me, they DETHRONE CHRIST from his Spiritual Kingdom, is your own hard and unjust Comment : But that AS FAR as they ALTER his Sanctions, or add new Ones ; that I say ; So FAR, they Reign in their own Kingdom, is in my Opinion as clear a Proposition as this, that, as far as New Sanctions, are brought into Christ's Religion, so far New Sanctions are brought in. If Christ brought them in, or commanded them to be brought in ; They are HIS. If not they are not HIS. If any OTHERS can even by Right bring them in ; yet still it is true the Others are SO FAR Kings, I cannot see which of these Propositions can be denied. — I disdain the poor Sophistry of claiming that mere Authority to our SELVES, which we deny constantly to OTHERS ; and I do not think any Man's Religion, consider'd in it self, an Argument why he should be deprived of any of the Common Rights of Society, in this World. The Exclusion of Papists from the Throne, was not upon Account of their Religion. All the World knows, that it was upon the Experience that they could not be Trusted with the Rights and Liberties of the Nation. I have indeed contended elsewhere, that it was their unhappy Religion, which alone made them incapable of Governing this Protestant Nation by the Laws of the Land ; And this in Order to justify

stifie the Exclusion of all Papists. But the Ground of their Exclusion, was not their Religion, consider'd as such, but the Fatal Natural, certain Effect of it upon themselves, to our Destruction. The certain Danger of our Liberties and Properties, was to us the sole Ground of it. But I will venture to add one Thing, that I have a great deal of Reason to think, that, if I had really shaken those Acts which exclude Papists, I should have experienc'd much more of Civility, than I have lately done.

So that your Lordship has been pleas'd in one Instance, to Retract a former Opinion, wherein Men are apt to Judge your Lordship to be in the Right, for one that is more fit for your present Turn, and which is held by your Opponent to be wrong; nor is it impossible but in Time, you may do the same by another, without which you must continue plung'd into the Dilemma, which the Doctor sufficiently makes appear he has brought you to, by your foregoing rash and dogmatical Assertion.

But your Lordship is pleas'd to forget your former Dispute with the Lord Bishop of Exeter, when you infer, that for one Christian Divine, *who is endeavouring to preach Religion, and the Gospel, to be told by another Christian Divine, that he contradicts Acts of Parliament, and Laws made by Men;* would have a very odd Appearance, if any Thing could be calmly considered, amidst the Passions of Men &c. You therein lay as hard

a Charge against that worthy Prelates Sermon, as the Doctor against your's, when you Harrangue upon the Benefits of the *Revolution*, which you with great Asperity of Words, at the same Time as you shew your self a perfect Master of the Art of Soothing, you cause the Reverend Mr. *Hoadly* to say. *To this, (meaning the Revolution) we owe the present Felicity of a glorious and beneficent Reign. To this we owe that Settlement in the Protestant Line, for which your Lordship is an Advocate, even so far, as to wish it had been fixed many Years ago. And now, my Lord, how must it surprize all who can think, to hear it affirmed, that it would have been good for the People to have acted as if they had been put under such Subjection as your Lordship pleads for? That it would have been good for the Nation, not to have invited over Arms, and not to have join'd themselves to them? And for their Temporal Advantage to have missed that Opportunity, and to have sit down contented with their Ruin, unless regular Forms prevented it! And how must it concern all good Subjects, to hear a Man of your Lordship's Character and Authority, assuring the World, that her Majesty's Titles is only that of a successful Usurpation, that Submission to her Government is indeed Lawful, now it is Settled, but that the Foundation of that Settlement was laid in a damnable Sin. To find that on a Day set*
apart

apart to *celebrate the Nations Happiness in her Majesty's Accession to the Throne*, a *Sentence of Condemnation* must be read *against that RESISTANCE without which She had never enjoy'd either the Crown, or perhaps her Life ; and all the Nobility and Bishops, and others, who so bravely interposed to secure the Throne for her Majesty, and her Majesty for the Throne, called in Effect to Humiliation and Repentance.*

Now let the Bishop of *Bangor* judge whether what he did not think Criminal in *Mr. Hoadly*, ought to be reputed so, in *Dr. Snape*, and whether to accuse one Right Reverend Prelate of calling her Majesty's Title to the Crown in Question, is not as much rendring him Guilty of a *Breach upon Acts of Parliament*, as to represent to another ; that he *bears hard* upon several of the known Laws of the Realm, and vents Expressions, invading of the Authority of his Majesty, and the Legislature of the Nation.

To go on with your Lordship's Answer to the Doctor in other Particulars. The Doctor says, 'I solemnly profess that the
' whole Drift of your Argument appears to
' View, to be level'd not against any one
' particular Branch of her Establishment,
' but against the whole Frame and System
' of it at once. Nay, not only against the
' Polity of the *Church of England*, but against

gainst all Ecclesiastical Polity whatever.
 If your Lordship's Reasoning are Right,
 there never goes any Part of the *Catho-
 lick Church*, either in the Days of the A-
 postles, or any Time since, in any Nati-
 on of the World, that has not, as a
 Church, acted in direct Opposition to
 the Will of our blessed Saviour, and u-
 surped an Authority that he never de-
 legated. All who have been Interpre-
 ting his Laws, have been making Laws
 for him. All impos'd Terms of Commu-
 nion, according to your Lordship, are
 Sinful; nor can any Number of wise and
 good Men agreeing together in the same
 Notions, and assembled by legal Autho-
 rity, in due Subordination to the Civil
 Magistrate, tho' with the most unani-
 mous Consent, establish any Rules or
 ordain any Method of Church Govern-
 ment that shall be binding, even for
 Peace and Quiet's sake to any others.
 Thus all Articles and Creeds are de-
 stroy'd at once, which were settled by
 Men so assembled. All Acts of general
 Councils were void and null from the
 beginning; Nay even the Degrees of
 the Council at *Jerusalem* held by the
 Apostles themselves were never of any
 Force; they sat there as Usurpers, they
 never had a Right to make any Laws,
 which belongs solely and peculiarly to
 D their

' their KING CHRIST JESUS: All without
 ' Exception, who have ever gather'd
 ' themselves together in a Synodical Meet-
 ' ing, to join in the framing such Canons,
 ' Rules or Ordinances as have been
 ' thought proper to oblige others to a
 ' Unity of Profession, are in your Lord-
 ' ship's Notion, no better than Invaders
 ' of Christ's Kingdom, erecters of an ille-
 ' gal Tribunal, and exercisers of an Autho-
 ' rity, that was never committed to them.
 ' Upon these Principles I do not see how
 ' your Lordship can offer to take your
 ' Place in the Provincial Synod. How
 ' you can require Subscriptions or Declara-
 ' tions of those who Ordain; or exercise
 ' almost any Act of Episcopal Jurisdi-
 ' ction.

Hereunto your Lordship is pleas'd after
 having Recourse against your Word *Absol-*
ute, to say this is your own Rule. *And there-*
fore, Expose, Vilify, Use *me as you please!* I
have this Satisfaction, That you come your self
into this Condemnation, and not only you, but
indeed, All, even, Every Man of THOSE
THEMSELVES who have treated me in the same
unhandsom Manner upon this Account. It is
you Sir, who by your own Rule, have cut off all
Interpretations of Christ's Laws: All im-
pos'd Terms of Communion. All Obliga-
tion to yeild to the mere Authority of the
most unanimous Synod in the World: All
 Articles

Articles and Creeds drawn up by fallible Men.
 All Acts even of General Councils; all
 Canons, Rules, and Ordinances, call them
 what you please, you have your self cut off
 all ABSOLUTE Obligations of Submission,
which is exactly the same with taking away the
 Absolute Authority of Church Governors.
 You have assured us, that let them gather
 themselves together, and frame what
 Rules they think proper to OBLIGE (as your
Phrase is) others to a Unity of Profession:
 Those others are not obliged, *without ex-*
amining into the Will of Christ, by any of
their Rules; nay, that they are obliged not
to submit, if they find them contrary to his
Will. And can there be no Absolute Autho-
 rity in those who make those Rules, whilst
 there can lie no Absolute Obligation to sub-
 mit to them, upon those who are made? The
 Difference therefore between us, is only in
 Words, and sometimes hardly in Words.

But your Lordship does not think fit to
 reply to what the Doctor irrefragably ur-
 ges home to you, concerning the Council
 of *Jerusalem*, and by your Silence on that
 Head own your self at a Loss to clear your
 self as to that Article. Now as a Church
 of *England* Minister or Bishop; I cannot
 say your Lordship has any Ways repell'd
 the Force of this Argument, for Laws to
 oblige to an Unity of Profession, are Laws
 in Matters of Conscience and Religion (*says*

a very good Author of a Vindication of Dr. Snape) and such were made by the Council of the Apostles at *Jerusalem*, who particularly made a Decision, or Sanction, or Law, call it what we will, concerning the Brethren being Circumcis'd. This Law has this PREAMBLE. *It seemeth good to the Holy Ghost and to us, to lay upon you no greater Burthen, then these necessary Things. That we abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication, from which if ye keep yourselves, ye shall do well. Luke 15. 28. 29.* By this I think it appears, that they thought themselves impower'd to lay Burthens upon the Subjects of *Christ's Kingdom*, and this Word *laying of Burthens*, is so pugnent in this Case, as nothing can be more, for it proves two Things, which are denied in your Lordship's Argument. 1. That the Apostles had a Power to lay on Burthens. 2. That if Burthens may be laid on, they ought not to be thrown off, and therefore the Subjects are absolutely to submit to them: For a Burthen laid on, which cannot be thrown off, is submitted *Absolutely* too, at the first laying on. Again here is an *absolute* Interpretation of *Christ's Laws*, in the last Words of the 28th Verse; no other Burthen, *than those necessary Things*. The Assembly, or Council there, take upon them to determine what

what are necessary Things, and what not *viz.* That the Things enjoin'd, such as not *eating Meat offer'd to Idols, Things strangl'd, and Blood &c.* were necessary to be observed ; that *Circumcision* was not *Necessary*. Nothing can amount to an *Absolute Interpretation* of Christ's Laws, and add a Sanction to them, if this cannot ; and if *Jesus Christ*, according to your Lordship has left behind him, for he was then ascended, *no visible human Authority* ; then were all those Apostles then assembled, *In-vaders* of Christ's Kingdom, and all the Commandments they gave, and the Burthens they laid on so many Usurpations on the Authority of our blessed Saviour : Nor will it be sufficient to say here, as several of your Lordship's Partizans alledge, that this Assembly was visibly Authoriz'd by the Holy Ghost, for that will still farther enforce the Doctor's Argument against you : For the Holy Spirit of God, did not Act separately, but in the Apostles ; and was indeed the Sanction to their Authority : And this assists to prove that *really* the Power they had was delegated from Christ, according to that Promise of our Lord, *He shall take of mine, and shall shew it unto you,* John. 16. 15. So that here is not only their Power proved by the Exercise of it, *viz. making Laws, and interpreting Laws* which were made before ;
but

but there is the Authority proved also by which he did it, *viz.* The *Holy Ghost* who brought them that Authority from *Jesus Christ* himself; and to inforce all this here is, at last, the Sentence of the Assembly of the Apostles determining that the Brethren were absolutely bound to obey those Laws v. 28. *From which if ye keep yourselves, ye shall do well.* That is to say, if ye observe these Laws, and this Interpretation of the Laws of Christ, which we have here obliged you to, it shall be sufficient, tho' you do not observe any more. I appeal to your Lordship, whether there can be a *more absolute* Command, or any more *absolute* Obedience express'd, or expected, than this is? Neither can we dispute the clearness of the Passage, or the Truth of the History, from whence I draw this brief Inference. That the Apostles and Elders assembled at *Jerusalem*, had a visible Authority from Christ himself, immediately by the Interposition of the Holy Ghost, both to make new Laws in the Church of Christ, and to impose their Sense upon the Old ones, in the Matters relating purely to Conscience and Salvation, and that they did actually exercise that visible Authority, and did make new Laws and impose their Sense upon the Old ones, in the Commandment they sent to the Profelyted Brethren at *Antioch*, to
which

which New Laws and Interpretations of Laws, the said Disciples were obliged to submit. It is needless to put the Argument from this, into a Syllogism : I am not talking to a Person who requires that Formality ; it is enough to say, if this be allowed, as I do not see what can be said to refuse it, your Lordship's Negative cannot subsist, viz. *That Christ has left behind no visible humane Authority, no Interpreters &c. upon whom his Subjects are absolutely to depend.*

Having thus taken the Liberty, with all due Respect to your High Station in the Church of Christ, to give your Lordship my Sentiments of the Power of the Keys, and the Apostolical Mission and Authority, your Lordship will excuse me of putting you in mind of that Paragraph, wherein Doctor *Snape* says Page 24. ‘ Either I am
 ‘ incapable of Understanding the meaning
 ‘ of Words, or your Lordship disowns the
 ‘ Legality of those Powers which at the
 ‘ one Time you continue to Exercise, and
 ‘ particularly in the following Passage p 12
Whoever hath an Authority to interrupt any written or spoken Laws, is he who is truly the Law giver. Consequently when your
 ‘ Lordship or any other Minister presumes
 ‘ to explain the Laws of Christ, he makes
 ‘ himself the Law giver and does what
 ‘ you condemn through your whole Sermon,

' mon, usurp an Authority that belongs to
 ' Christ alone. And if such be our Case,
 ' we have nothing more to do but to
 ' throw up our Orders, since we do not
 ' only do no Service, but are guilty of a
 ' Criminal Usurpation." Since you have
 not thought fit to make any Mention of
 it in your Lordship's Answer, and by your
 Silence thereupon, give a Handle to those
 who differ from you in Principles, to ima-
 gine, that it is altogether unanswerable.
 For how your Lordship can offer such
 Doctrinal Propositions as you have Ad-
 vanc'd. and so solemnly profess'd, and so
 inconsistent with the Practice of the
 Church, can continue your Lawn Sleeve
 and Rochet, and Act in your Episcopal Ca-
 pacity, that I do not yet see into. Your
 Lordship will likewise do an Act of great
 Condescension, in your Reply to the follow-
 ing Question, put to you by the Dr. Page
 36 of his Letter, and which has hitherto
 been and unobserv'd, as not fit for your
 Lordship's Purpose. ' Are the Rulers of the
 ' Earth now to be told, that it is Crimi-
 ' nal in them to defend the Church?
 ' That to support it by any Temporal En-
 ' couragements, or to restrain the Enemies of
 ' it by any Temporal Penalties, is acting out
 ' of their Sphere, and affecting a Dominion
 ' in Christ's Spiritual Kingdom?" Since
 that also will be a Work, worthy of Em-
 ploying

ploying the most elaborate Pen; and a Poignancy of Thought equal to your Lordship's, to be made to appear in the Affirmative.

What remains to be said to your Lordship on this Head, is that the Doctor has great Reason to thank you for your Candour, in designing to fix no Consequences upon him, which he does not own, or any particular Interpretation upon his Words, at the same Time as you insinuate, *what you care not to Repeat*; that from the Charge he brings against you, of holding Doctrines formerly *as opposite to these you now Teach*, As LIGHT IS TO DARKNESS; *nay as opposite as your Lordship's present Practice is to your former resisting Doctrines*, the Doctor implies, that his present Majesty is ——— Judge my Lord, from hence whether the Dr has not a much greater reason to complain against you, who have written in direct Terms against Acts of Parliament, than you of him, for intending, what no Expression of his can in any wise shew him so much as to mean: And who has the best Grounds, you or he to say, what is pen'd down in your Answer to Dr. Snape's Letter. For one Christian Divine, who is endeavouring to preach Religion and the Gospel, to be told by another Christian Divine, that he contradicts Acts of Parliament and Laws made by Men; would have a very odd Appearance; if any

E Thing

' encourage true Religion, or discourage
 ' the Contrary. They declare that to do
 ' Justice to your Lordship's Scheme, they
 ' must Observe, that you further assert,
 ' that Christ himself, (the only Power not
 ' yet excluded) *never doth interpose* in the
 ' direction of his Kingdom here, and *sup-*
 ' *port their Charge, from Page 13 and 15 of*
 ' *your Lordship's Sermon, and from thence*
 ' *draw this Conclusion.* Since then there are
 ' in the Church no Governors left, in the
 ' State none who may intermeddle in the
 ' Affairs of Religion; and since *Jesus*
 ' *Christ* himself does never interpose:
 ' We leave it to your Grace and your
 ' Lordship's to Judge; whether the Church
 ' and Kingdom of Christ be not reduced
 ' to a mere State of Anarchy and Confusi-
 ' on, in which every Man is left to do what
 ' is Right in his own Eyes." Now whe-
 ' ther it is any disrespect to your Lordship
 ' to close in with the Arguments of Doctor
 ' *Snape*, that are maintain'd, and defended
 ' by the Allegations of so many Venerable
 ' and learned Persons, against the Argu-
 ' ments of one single Bishop, who lays
 ' no manner of Claim to Infallibility, most
 ' certainly will not be a matter to be dis-
 ' puted by your Lordship.

To return to your Lordship, we are
 told in your Sermon. ' That, *no one of*
 ' *his (Christ's) Subjects, is Law giver and*
 ' *Judge over others of them, in matters relating*
 ' *or*

to Salvation, but He alone Page 25. and whether they happen to agree with him, or to differ from him, as long as they are the Law-givers and Judges, without any Interposition from Christ, either to guide or correct their Decision, they are Kings of this Kingdom and not Christ Jesus Page 15. Again, Page 92. Nay whoever hath an Absolute Authority to interpret any written or spoken Laws, it is he who is truly the Law giver, to all Intents and Purposes, and not the Person, who first Wrote or Spoke them.

From this the Doctor very plainly infers, ‘ That nothing can be more evident, ‘ than that whatever latent Reserve your ‘ Lordship intends by the word *Absolute*, ‘ it is not that which alone can qualifie the ‘ grossness of your Assertions : Your *Ab-* ‘ *solutely* had gone before in that very ‘ Sentence ; where it cannot be pretended ‘ to be taken in the Sense, which you in ‘ the same Breath disclaim : And one may ‘ very reasonably infer, that you meant ‘ just as much by it, wherever it occurs. ‘ Thus while we are taught by the Gos- ‘ pel, to obey the Commands both of our ‘ Spiritual or Temporal, Superiors in all ‘ Things lawful : We are taught by your ‘ Ldp. to receive no Commands from Supe- ‘ riors, whether Spiritual or Temporal, ‘ whether in Cases lawful or unlawful, in ‘ matters relating to Conscience ?

To this your Lordship returns for Answer to Dr. Snape. *I have already vindica-*
ted

ted my Sense, that by ABSOLUTE AUTHORITY, I meant ABSOLUTE AUTHORITY : And shewn contrary to your Representation Page 28. I have taught Men (and here I declare, I will go on to teach them) to receive no Commands in Matters relating to their eternal Salvation from any Superiors, whether Spiritual or Temporal, absolutely and implicitly upon the Ground of mere Authority, without examining them by the Laws of Christ, and finding them agreeable to those Laws ; because to do any Thing materially Lawful upon the same Thing were it never so Unlawful, cannot be consistent with Christianity.

When in Aid of your Lordship's Opponent the Committee of the lower House of Convocation, says, ' If the Doctrines contain'd in these Passages *alluding to Page 25.* be admitted, there neither is nor hath been since our Saviour's Time, any Authority in the Christian Church, in matters relating to Conscience and Salvation, not even in the Apostles themselves. But all Acts of Government in such Cases, have been an Invasion of Christ's Authority, and an Usurpation upon his Kingdom. " And in Answer to that of Page 15, and 12, *affirm,* ' That when a Distinction is made between the Interpreters of the *written* and *spoken* Law, the Sacred Writers only can be meant by the Latter : Others have had the *written* Law :

They

‘ *They only* of all Interpreters heard it
 ‘ spoke by *Christ*; and that your Lord-
 ‘ ship has left them only this Choice; either
 ‘ to deny their Authority, to interpret the
 ‘ Laws of Christ, or to Charge them with
 ‘ setting up for themselves, in Opposition to
 ‘ their Master. Which Doctrines naturally
 ‘ tend to breed in the Minds of the People, a
 ‘ Disregard to those who are appointed to
 ‘ Rule over them. Whether your Lord-
 ‘ ship had this View, they further say, se-
 ‘ veral Passages taken from p. 25. 17, and
 ‘ 24. *from whence the same learned Gentlemen*
 ‘ *infer*, that ‘ against Arguings from visible
 ‘ Societies, and earthly Kingdoms, your
 ‘ Lordship says, our Saviour has *positively*
 ‘ *warn’d* us and yet the Scripture Repre-
 ‘ sentations of the Church, do plainly ex-
 ‘ press its Resemblance to other Societies
 ‘ in many Respects. And they presume
 ‘ your Lordship could not be ignorant of
 ‘ the 19th Article of our Church, Intitu-
 ‘ led of the CHURCH, viz. *The visible*
 ‘ *Church of Christ; is a Congregation of faith-*
 ‘ *ful Men, in the which the pure word of God is*
 ‘ *Preached, and the Sacraments be duly admi-*
 ‘ *nistred, according to Christ’s Ordinance in all*
 ‘ *Things, that of Necessity are requisite to the*
 ‘ *same.* Tho’ in disparagement of this Ar-
 ‘ ticle, by your self solemnly and often ac-
 ‘ knowledg’d, you assert p. 10. That the
 ‘ Notion of the Church hath been so often
 ‘ diversified, by the various Alterations it
 hath

‘ hath undergone, that it is almost impossible, so much as to Number up the many inconsistent Images, that have come by daily Additions, to be United together in it.

‘ They wish that in your Lordship’s Account, no Images necessary to form a just and true Notion of the Church had been left out, and represent your Lordship as omitting to mention the preaching the Word, or administering the Sacraments. One of which, and in the words of the 27th Article of our Church, *is a sign of Regeneration or new Birth, whereby as by an Instrument, they that receive Baptism rightly, are grafted into the Church.* They could wish also that your Lordship, whilst you were writing on the Subject of the Power of the Church, had remembered your solemn Profession, made at your Consecration, in which you promised *by the Help of God, to Correct and Punish, according to such Authority, as you have by God’s Word, and as should be committed to you by the Ordinance of this Realm, such as be unquiet, disobedient and criminous, in your Diocese.*

Having by these and the foregoing Passages, in my humble Opinion, proved the Tendency of your Lordship’s Doctrines and Positions contain’d in your Sermon, to subvert all Discipline and Government in the Church, and to reduce his Kingdom to a State of *Anarchy and Confusion*, the Com-

mittee

mittee proceeds further to agree with the Dr. in conceiving you to impugn and impeach the Regal Supremacy in Causes Ecclesiastical; and the Authority of the Legislature in matters of Religion by Civil Sanctions, in several other Passages are recited *Verbatim*, after part of the Statutes of the 1. of *Eliz. Chap. 1.* ' in Consequence of ' which the Kings and Queens of this Realm, ' have frequently issued forth their Proclamations, Injunctions, and Directions for preserving ' of Unity in the Church, and the Purity of ' the Christian Faith, concerning the Holy ' Trinity, bearing Date *December 11th 1714. Georgii primo.* " But as some of these have been before Cited, in the survey of Doctor *Snape's* Letter to your Lordship, there need no other to be produced than the Two following, which your Lordship having promised to make appear with the rest more clearly, in your intended Answer to the *Representation* now upon the Stocks, will be very just to your Word, in having a particular Regard to. Since, *whereas the Scripture, say they, and our own Liturgy from thence, has taught us to pray for Kings, and all that are put in Authority under them, that they may Minister Justice, to the Punishment of Wickedness and Vice, and the maintenance of true Religion and Vertue.* Your Lordship asserts p. 20. ' As soon as ever you hear of any of ' the Engines of this World, whether of the ' greater or the lesser Sort, you must immediately think, that then and so far, the Kingdom ' of this World takes Place. For if the very ' Essence of God's Worship be Spirit and Truth, ' if Religion be Vertue and Charity, under the ' belief of a Supreme Governor or Judge, if ' true real Faith cannot be the effect of Force, and if there can be no Reward, where there is

' no willing Choice. Then in all or any of these
 ' Cases, to apply Force to Flattery, Worldly
 ' Pleasure, or Pain, is to act contrary to the Inte-
 ' rests of true Religion, as it is plainly oppo-
 ' site to the Maxims upon which Christ founded
 ' his Kingdom, who chose the Motives that are
 ' of this World, to support a Kingdom, which
 ' is not of this Whrld." The Case here menti-
 on'd *relates to what is Essential in the Worship of*
God and Religion, yet say they, ' Your Lordship
 ' declares, that to encourage Religion by Tem-
 ' poral Rewards, is to Act as contrary to the Inte-
 ' rest of true Religion, as it is opposite to the
 ' Maxims on which Christ founded his King-
 ' dom? This is to set the worship of God, and
 ' the neglect of it, Religion and Irreligion on an
 ' equal Foot in this World: As if because, they
 ' shall hereafter be distinguish'd by Rewards and
 ' Punishments by the great Judge, therefore the
 ' Magistrate were excluded from interposing
 ' with Rewards and Punishments, to distinguish
 ' them here, and tied up for expressing any Con-
 ' cern for his Honour, by whom and under
 ' whom he beareth Rule.

This your Lordship further supports page 22.
 ' And therefore, when you see our Lord in his
 ' Methods so far removed from those many of
 ' his Disciples; when you read nothing in his
 ' Doctrine about his own Kingdom of taking in
 ' the Concerns of this World, and mixing them
 ' with those of Eternity; no Commands that
 ' the frowns and discouragements of this present
 ' State, should in any Case attend upon Consci-
 ' ence and Religion — no calling upon the *secular*
 ' Arm, whenever the Magistrate should become
 ' Christian to enforce his Doctrines, or to back his
 Spiritual

‘ Spiritual Authority but on the contrary, as plain
 ‘ a Declaration as few Words can make, *that this*
 ‘ *Kingdom is not of this World*; I say when you see this
 ‘ from the whole Tenor of the Gospel, so vastly
 ‘ opposite to many who take his Name in their
 ‘ Mouths; the Question with you ought to be, whe-
 ‘ ther he did not know the Nature of his Kingdom
 ‘ or Church, better than any since his Time,
 ‘ whether you can suppose, he left any Matters
 ‘ to be *decided against himself*, and his own ex-
 ‘ press Professions? ” *Where it is to be observed*
that all Laws for the encouragement of Religion, or
discouragement of Irreligion, are reckon’d to be Decisi-
ons against Christ.

The Passages, *continue they*, produced under
 this Head are as destructive of the Legislative
 Power, as of the Regal Supremacy: But the
 Acts for the Uniformity of Publick Prayer, and the
 Articles for Stablishing Consent touching true Religion,
 which in the last of the said Acts, are enjoined
 to be Subscribed, by several degrees of Persons
 Ecclesiastical, being the main Fence and Secu-
 rity of the established Church of England. They
 seem to be singled out by your Lordship to be
 rendred Odious. The Passage they refer to, is to
 be found Page 27, 28, 29. *Serm.* ‘ There are
 ‘ some profess’d Christians, who contend openly
 ‘ for such an Authority, as indispensably obliges
 ‘ all around them *to unity of Profession*. That is to
 ‘ profess even what they do not, what they can-
 ‘ not believe to be true. This sounds so grossly,
 ‘ that others who think they act a glorious Part
 ‘ in opposing such an Enormity, are very wil-
 ‘ ling, for their own Sakes, to retain such an
 ‘ Authority as shall oblige Men, whatever they
 ‘ themselves think, though not to profess what
 they

' they do not believe, yet to forbear the Profession
 ' and Publication of what they do believe, let them
 ' believe it of never so great Importance. Both these
 ' Pretensions are founded upon the mistaken No-
 ' tion of the Peace, as well as Authority of the
 ' Kingdom that is the Church of Christ; Which
 ' of them is the most insupportable to an Hon-
 ' est and Christian Mind, I am not able to say:
 ' Because they both equally found the Autho-
 ' rity of the Church of Christ upon the ruins of
 ' Sincerity and common Honesty and Mistake, Stu-
 ' pidity and Sleep for Peace; because they would
 ' both equally have prevented all Reformation,
 ' where it hath been, and will for ever prevent it,
 ' where it is not already; and in a Word, be-
 ' cause both equally divest *Jesus Christ* of his Em-
 ' pire in his own Kingdom, set the obedience of
 ' his Subjects loose from himself, and teach them
 ' to prostitute their Consciences at the Feet of
 ' Others, who have no Right, in such a manner
 ' to Trample upon them.

By which it may be discern'd, if we consider
 by what Authority the Acts of Uniformity were
 Enacted, by whom the Articles were made, and
 by whom ratified and confirmed, who they are,
 that are said to divest *Christ Jesus* of his Empire in
 his own Kingdom, and stand charged by your
 Lordship, in the indecent Language of trampling
 upon the Consciences of others.

Thus having review'd some Particulars in the
 Charge brought against you by the Doctor, which
 your Lordship has endeavour'd to answer, and
 others which your Lordship has not thought fit
 to take Notice; having given you Sense of the
 Committee of Convocation, compos'd of Digni-
 taries

taries of the Church, and others who are shining
 Ornaments to it, and not without Abilities to be
 Governors of it one Day, on the same Bench
 with your Lordship, I shall discharge my self of
 the work I have taken in Hand, after having
 profess'd that I am concern'd with those Reve-
 rend Fathers, that Doctrines of so evil a Ten-
 dency should be advanced by a Bishop of this
 established Church, and that too in a manner so
 very remarkable. That the Supremacy of the
 King should be openly impreach'd in a Sermon
 deliver'd in the Royal Audience, and that your
 Lordship should deny the Use, and endeavour
 to destroy the being of those Powers, without
 which the Church as a Society cannot subsist,
 and by which our National Constitution next
 under Christ, is chiefly supported. That one of
 the chief Rulers of this Church, should in his
 Writings make Void, and set at nought those
 Powers, with which he himself is invested, and
 which by vertue of your Office, your Ldp. is bound
 to Exercise: In particular as often as you confer
 holy Orders, institute to any Ecclesiastical Bene-
 fices or inflict Spiritual Censures. Nor is there
 less Cause for being apprehensive, that the Emi-
 nence of your Lordship's Station and Character,
 as it aggravates the Scandal, will also spread the
 ill Influence, both farther and faster, under that
 Colour of Argument, with which, they say, your
 Lordship endeavours to cover these your pernici-
 ous Tenets.

After this your Lordship will have Patience
 with me, while I make good my 4th Particular,
 wherein you are engaged &c. The Matter in Dis-
 pute between you and the Dr. is of no less Weight
 and

and Consideration, than the Honour and Prerogative of Christ's Kingdom, his Mission to the Apostles, and the Power derived to the Spiritual Rulers and Overseers of his visible Church upon Earth, which if he has any ways been Warm in the Vindication of, is rather deserving of your Lordship's Thanks than Displeasure, since thereby he like a true Son of it, bravely stands by the Purity of its Doctrines, and the Holyness of its Faith, and advances the Respect due to his Lordship's High Dignity, and to that truly venerable Order, into which by the Favour of the King, and your Lordship's known Learning and Probity, you have had the Honour to be admitted. What he has written, has been in support and Defence of that Gospel, the Truth of which he is oblig'd not only to defend against all Misinterpretations, but if Occasion shall so offer, to Seal with his last drop of Blood; nor can he be justly said to give Offence to his Superiors, by an ill Treatment of them, or by omitting to pay his Duty to your Lordship, since neither your Lordship, nor any of those who are warm in your Justification, have hitherto pointed out any particular Laws of God, which he is guilty of the Breach of any Canons or Articles of the Church, he has Invaded, any Acts of Parliament Transgress'd by him, or any Decrees of Councils or Synods, that he has been Inconsistent with, all which, it as yet rests upon your Lordship, to clear your self of, which no doubt you will Accomplish, after a full and ample Manner, in your Answer to the *Representation*, which you have given the World so great

great an Expectance of. So that if Doctor *Snape* has been guilty of some Asperities in Expression, the Bishop of *Bangor* may be said to have provok'd him to them, for if *Christ's Church* be not the *Church of England*, miserable is he, and all true Members of the latter, who are hereby Excluded from being within the Pale of it.

As for my Part my Lord, who have endeavour'd to set the Merits of the Cause you and he have undertaken, in as fair a Light as possible ; I am not so much as to hope that any Thing written by so unworthy a Person, can ever be thought worthy of the least Regard from you, Tho' whatever my Fate shall be, however others may provoke your Lordship to order, or permit me to be Treated ; this solemn Assurance I can give you, that as I have conscientiously avoided every Thing, that might tempt me to forget that DECENCY and RESPECT, which it is my Duty to Regard ; keeping only to what the Justification of the Doctor and his Cause hath made necessary, so no Resentment of the past or future ill Treatment of him, by those who write under the Covert of your great Name, shall ever provoke me to return to your Lordship, or to the meanest of them, the like to what that worthy Divine has experienced ; or to rob him of the Satisfaction of forgiving, what he dares not IMITATE. May the good God Crown your Lordship with his Favour and Protection, Confirm and establish you, if you shall be found wavering, and after a Life of all worldly Prosperity,
bring

bring you to that blessed State, in which Truth and
Happiness are eternally and inseparably United !
These are the hearty Prayers of,

My LORD,

Your Lordship's most obedient

and most humble Servant,

B. H.

FINIS.



